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A FUNERAL SERMON

For the late Reverend

Mr. Joseph Bennet,

Minister of the GOSPEL,

IN THE

OLD JEWRY:

Who departed this Life, Febr. 21, 1726.

An. Ætat. LXI.

By EDMUND GALAMY, D.D.

L O N D O N:

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PSALM IX. 10.

*They that know thy Name,
will put their trust in
thee: For thou L O R D,
hast not forsaken them that
seek thee.*

T has been a very common Thing, from one Age to another, for the faithful Servants of the Blessed G O D, upon their quitting the Stage of this Earth, freely to bear Witness to Him and his Ways, in order to the recommending serious Religion to others, and the making them the more in love with it. Altho' they were not unmindful of this before, yet will they usually mind it at such a Season, in a particular manner. I shall therefore introduce what I have at this time to offer to the serious Consideration of those that hear me, by letting you know that Good Mr. *Joseph Ben-*

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net, deceased, who was so well known to so many of you, and was heartily concerned both living and dying, for the thriving of the Interest of real Religion among you that ordinarily worship G O D in this Place, has left this plain *Text* to you, as the Sum of his own *Observation* and *Experience*, and recommended it to your closett *Thoughts*; desiring me to do my *Endeavour*, (as G O D should enable me) to press it home upon your *Hearts* and *Consciences*. Hereby has he at once born an honourable *Testimony* to G O D and Religion, acted like himself, and very agreeably to his own *Principles* and *Practise* both, and shewed his great *Regard* to you, who if you are but to be prevailed with heartily to *put your Trust* in the L O R D, and *seek* Him, will give the best *Proof* that you *know his Name*, and have the best *Security*, that you shall not miscarry or be *forsaken* by Him, and shall not fail of being both now and for ever happy.

THIS was the Way that *David* took, and he found it to be successful: And he in effect intimates, in the Words that I have read, that it had been the same with those that went before him, and would be the same with those also that should come after him. He seems to have been in some considerable Distress at the very Time when he drew up this *Psalms*, of which my *Text* is a Part. I shan't stay to make any particular Enquiry what that was: But be it what it would, he in the immediately preceding Verse

Verse declares, that he had found **G o d** *a Refuge in Times of Trouble*. He had made trial of Him, and He had not failed him. Upon applying to Him, and confiding in Him, he had had seasonable Relief and Help from Him, in all the Distresses he had met with hitherto. And he at the same time seems plainly to intimate, that this was not peculiar to himself neither: But that (as far as he could perceive) it was the Matter of the common Experience of the upright Servants of the same **G o d**, let their Condition and Circumstances be what they would. For, he who carefully took notice, still observed, that they that *knew his Name*, were ever free and ready to *put their Trust in him*. And by being by their very *Trust* in Him inclined, earnestly and constantly to *seek* Him, they were comfortably supported, and amply provided for; and neither were, nor could be, *forsaken* by Him.

So that the Words carry in them a remarkable *Gradation*, and advance leisurely from one Step to another, with a Design to lay open and display the abundant Satisfaction and Comfort of the devoted Servants of the Living **G o d**, in the Way they are in; and at the same time, to recommend that Way to others. They begin with *knowing G o d and his Name*; and go on from thence, to *putting their Trust in Him*, in consequence of that *Knowledge*: And then they proceed to that *Seeking Him*, which a steady *Trust* in Him, cannot but readily

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readily incline Men to: And at length they close, with that Security, of not being forsaken by Him, which is one of the best and most reviving Cordials in all the World. For as when God forsaketh, nothing cometh but Anguish and Distress, Misery and Desolation; on which account he cried out of the Children of Ephraim, by Hos. x. 6. his Prophet of old, *Wo also to them when I depart from them*: So if He does not forsake those that know and own Him, but continues his gracious Presence with them, according to a variety of Promises which He has given them to trust in, nothing that is truly good, nothing that is necessary to Felicity or Comfort, can be wanting.

THESE are a sort of Thoughts in which our Worthy deceased Friend appears to have been employed for the best part of his Days: And they that were about him as his latter End drew near, readily bear Witness, that they not a little refreshed him under the Declensions of Nature, and as he lay upon his Dying-bed. And at his Request, I (with the Help of that God whom we profess to be here adoring; and upon whom we have many of us been this Day waiting even at his own Table; and whom we shall all of us in a little time find to be our only Refuge, when other Props entirely fail us;) am willing to make a Trial, whether or no the same Thoughts may not be of Use to us also, and help to quicken us to our Duty, heighten our Respect for Practical Godliness, fit us

us for, and suit us to, the Divine Pleasure concerning us, and comfort and support us under all the Troubles to which we may be exposed, either living or dying. And,

I. I BEGIN, with that *knowing God and his Name*, which is the first Step mentioned, and undoubtedly a grand Privilege of those whom the Blessed God is pleased to manifest Himself unto. Some *Knowledge of Him, and his glorious Excellencies*, is what all Men without Exception have Opportunity for. For much of God is manifest and shewed unto Men, by the very Course of Nature. *The invisible Things of Him, from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead.* Men may with Consideration, without any Difficulty, gather much concerning Him from his Works, which their Eyes are continually beholding. But they that are favoured with a supernatural Divine Revelation, have most certainly an Opportunity for a much more distinct and particular *Knowledge of Him*, than others can attain to. Very well may it be expected, that such Persons as these should know God and his Name, much better than the rest of Mankind: Especially, when He is pleased inwardly to irradiate their Minds, as well as outwardly to display his Glory in their View. Such know God effectually, feelingly, and vitally, whilst others in the midst of Light continue in the dark, and remain comparatively with some others,

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thers, Strangers to Him, tho' they seem to *know* much concerning Him. St. Paul freely tells some that were topping Professors even of Christianity, and that had a great Value for themselves upon the account of their distinguishing Attainments,

1 Cor. xv. that they had not the Knowledge of GOD :
34. And he adds, that he *spake this to their Shame*; as he well might : Since they shamefully abused and slighted their valuable Helps, instead of improving them ; and denied that GOD by their Works, whom they owned in Words ; than which nothing could be more *shameful*.

THANKS be to GOD, the Means of *knowing* Him and *his Name*, cannot be wanting among us : And yet I must say, that this would be a most happy Assembly indeed, if all that are in it, had but a right *Knowledge* of the GOD that made, and that constantly maintains them, and that gives them all their good Things, and can be the only suitable *Refuge* to them, when all other Props will fail them.

BUT we are here to observe, that such as *know* GOD, know *his Name*, which He himself has discovered, on purpose that He might be the better *known*. And who could have found this out, so as to be fully certain about it, if He himself had not thought fit to declare it. He is, the **Exodus** **xxxiv. 6.** **7.** *LORD the LORD GOD, merciful and gracious, long-suffering, and abundant in Goodness and Truth : keeping Mercy for Thousands : forgiving Iniquity,*

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Iniquity, Transgression and Sin, &c. A little before that Declaration was made, it was said to *Moses*, *I will proclaim the Name of the L O R D* before thee: And then it follows, *And* 19. *the L O R D descended in the Cloud, and stood with* 1b. xxxiv. *him there, and proclaimed the Name of the L O R D.* 5.

God thus proclaimed his Name, in Opposition to the working of Unbelief, which takes Him to be severe and wrathful, One that watches for our Halting, and treasures up our Sins and Failings, on purpose to be avenged of them with the utmost Severity. Whereas it appears by *his Name* proclaimed by Himself, (who we may be assured best knew Himself,) that He is Gracious in the last Degree, and even as extensive in his Grace and Mercy, as his Holiness and Purity, and the Honour of his Government will allow.

So fully is God known by *his Name*, that when our Blessed S A V I O U R had unbosomed Him, and discovered his Will, Councils, and Designs, from his very Bosom, as well as declared his Excellencies and Perfections, He sums up the whole in this Expression, *I have manifested thy Name*, unto the Men which thou gaveit 6. Joh. xvii. me out of the World. Whence we may very naturally gather, that the manifesting the Name of God to Mankind, was the great Work of C H R I S T J E S U S upon this Earth, as He was the Prophet and Teacher of his Church. It was his main Business while He was here, to make known *his Name*, that is, his gracious, loving, and tender

tender Nature, and those blessed Properties, that were fit to encourage poor Creatures to come to Him, and cast themselves upon Him. And GOD having taken to himself a *Name*, which He will be known and called by, it should be our Care, in all respects, to deal with, and treat Him as such, as this *Name* of his bespeaks Him to be. We should carry it to Him, as to One that we are well assured is so far from being bent upon Rigour and Severity, that He is exceeding Gracious and Loving, full of Benignity, and ready to pity, and help, and receive us; One that delights in our Good and Welfare, and rejoices in our Approaches to Him.

Psal. xlv.
17.

This *Name* of his is to be *remembred in all Generations*, and ever mentioned with Honour. This *Name* of GOD, is Himself, whose real Nature is signified and declared by it; and for that reason we ought to have the highest Veneration for it.

IT very well deserves our Observation, that in the early Ages of the World, whilst Revelation was dawning, and making a gradual Progress, GOD was pleased to reveal himself, and give out his *Name*, by little and little, according as the State and Condition of his Church and People required. He himself says in so many Words,

Exod. vi. I appeared unto Abraham, unto Isaac, and unto Jacob, by the *Name* of God Almighty, or All-sufficient; but by my *Name* JEHOVAH was I not known to them. His Language to the Father of the Faithful was of this Tenour;

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II

Fear not Abram, I am thy Shield, and thy exceeding great Reward, which was very suitable to the Condition he was at that Time in, when he needed nothing more than a kind Protector. *Abram* was a perfect Stranger, and wandered up and down from Place to Place without any fix'd Dwelling. He was among strange Nations, that were much stronger than himself and his small Company; and he might well enough be afraid, of being one time or another destroyed by some or other of them. But *fear not* says *GOD*: *My Name is El Shaddai*; *I am God Almighty*, abundantly able to protect thee: And *I am thy Shield* to defend thee: And in the Faith of this, *Abraham* was quiet and easy. However, he still wanted something farther, for at that time he had no Child, to inberit after him. And therefore he said to *GOD*, *What wilt thou give me, seeing I go Childless?* Often was he thinking with himself, what End he should have of all his Fatigue and Toil in his wearisome Pilgrimage, which could not but occasion Concern: And *GOD* relieved him there also, and said, *I am thy exceeding great Reward.* Thou shalt have Myself for thine, and therefore thy Reward cannot but be very great. For *I* (says *GOD*) must be Myself deficient, before thou canst be destitute.

AND even before this, when we have an Account given us of the Contest among the several Nations that bordered upon *Palestine*, who began to fall into most

B 2 wretched

wretched Idolatry, *Melchizedeck* who persevered in the Worship of the True GOD, and was therein an Instructor and a Guide

Gen. xiv. 18. to others, is called *the Priest of the most High GOD*:

Not as if there were several Gods in being, and one higher in Rank, and more eminent, and absolute, and compleatly perfect, more in dependent, and self-sufficient and all-sufficient than the rest ; but though there really was but One, He yet gave himself the *Name of the most High GOD*, to cast Contempt upon those poor, mean, wretched, dunghill Gods, whom the Deceived Nations were inclined to express a Veneration for. And therefore when *Abraham* came to speak to the King of *Sodom*, and take Notice of the *GOD*, to whom he had lifted up his Hand, by whom he had sworn, and whom he heartily adored,

Ver. 22. he called Him *the most High GOD* ; thereby intimating, that compared with Him, the Gods of the Nations were as Nothing, and deserved not the least Regard. But when *GOD* came afterwards, according to his Promise foregoing, to bring his People out of the Land of *Egypt*, where they had been in miserable Bondage, He revealed himself to them then by his Name *JEHOVAH*. He did not so distinctly call Himself by that Name before : But then He thought fit to make use of it, because he came to give his Promise a Subsistence, and make it Good. And now in the full Dispensation of the *GOSPEL*, under which our Lot is happily cast, *GOD* is pleased to reveal his whole *Name* to us, and we are

are at Liberty to fasten upon that in it, or that part of it, which best suits the Want or the Distress which we at any time are in: But that *Name* of his which is comprehensive of all the rest, and which St. Paul seems to have taken a peculiar Delight in magnifying and extolling, is that of *Father of our Lord J E S U S C H R I S T*, Ephes. iii. which suits and answers all our Wants and ^{14.}

Cravings at once. GOD's *Name* was known, long before He was pleased to discover himself to Men, in a way so abundantly comfortable. He was known from the very first planting this Earth with Inhabitants: And to be sure, as soon as ever He began to gather a Church from among Apostate Mankind, He made his *Name* known, as the Centre in which all that profess Devotedness to Him might fix. But in the fulness of Time, when Darkness vanished, and the Sun of Righteousness shone out in his Meridian Splendour, He thought fit to discover his *Name* more distinctly and compleatly: And as we Christians have the Benefit of this, so ought we to be proportionably thankful, and careful to make suitable Improvements.

THE Jewish Rabbies had strange Notifications of the Four-lettered *Name* of GOD current amongst them. They thought it criminal to pronounce it audibly, in a variety of Cases, where there was nothing of a tendency to a Profanation. They fancied it had a Power to work Miracles: And they made a mere Charm of it. But it

it becomes us that are Christians, to lay aside such weak and childish Fancies, and watch against Superstition in all Forms and Shapes. We by *the Name of GOD*, are to understand both the peculiar Excellencies of his Nature and Being, which are Himself; and his Glory and Honour, and the Reputation of his Government; or the Glory and Lustre of the Excellencies that are ascribed to Him: And let us but take a suitable Care, to maintain an hearty inward Veneration, and to express that outwardly upon all Occasions in Acts of real Piety and religious Obedience, and it will be the best way that is, to shew that we are of the Number of the Persons that *know his Name*. For this *Name* of his, is the Collection of his Attributes. Let us but put together the several Perfections that are ascribed to Him in his Word, and we have his *Name*, which He is known, and is to be distinguished from other Beings by. Put together his infinite Power and Wisdom, Goodness and Faithfulness, and the other Great and Glorious Things which the sacred Scriptures represent as peculiar to Him above all other Beings, that either are or ever were, and you have his full *Name*, and may easily perceive Him to be a very fit and proper Object of the firmest *Trust*, as He is here represented.

Deut. *THIS Name of GOD* we are told is *glorious*
 xxviii.58. *and fearful*; it is *holy and reverend*; it shall
 Ps. cxii.9. *endure for ever*; it is to be *praised*, and that
 E. lxxii.

to perpetuity ; it is to be *called upon* ; and Ps. vii. 17. glory is to be *given to it* ; and let the Is. xli. 25. most distressed Persons that are, have (as Mal. ii. 2. David expresses it) the *Name of the G O D* Ps. xx. 1, of Jacob to defend them, and they will be safe enough, and need desire no more.

THIS Name is far from being known every where, or by all alike : But in Ju- Ps. xxvi. dab is G O D known, and His Name is great in I. Israel. For as it is elsewhere hinted, He sheweth His Word unto Jacob. His Statutes and Judgments unto Israel : He has not dealt so with Ib. cxlii. other Nations, and as for his Judgments they 18, 20. have not known them. 'Tis the Privilege of Judah, the particular Honour of G O D's own People, to have a right Knowledge of Him and His Name. However 'tis as to others, G O D is positive in this, my Isa. lii. 6. People shall know my Name. And well may we cry out, Happy are the People whose Land is filled with this Knowledge ; and happy the Persons whose Hearts are throughly replenish'd with it. There is indeed a notional Knowledge of G O D and His Name often to be met with, that has no Spirit nor Life, no Savour nor Unc- tian at all attending it : But they that know G O D effectually and feelingly, will put their Trust in Him, as is here affirmed. There is a great deal of Difference be- tween knowing and knowing. They that rightly understand and duly consider what G O D is, and know Him experimentally ; that so know Him as to have experienced His Power and Goodness, His Clemency and

and loving Kindness, *know* Him to purpose. *Knowing* here, as well as in many other *Texts* of Scripture, is a Word that implies and Carries in it practical Affections and Inclinations: And so, *they that know God's Name*, are they that love and value it, that esteem and honour it, and carry it suitably; and that particularly *put their trust* in him whose *Name* they *know*.

II. Pass we then on to the second Step in the *Text*, which is a pious *Trust* in the *GOD* whose *Name* is *known*. For *they that know thy Name, will put their Trust in thee*, says *David*. *GOD* gives us his *Name* as our support, and a firm and suitable Foundation of *Trust*. And therefore he cries out

Isa. 1. 10. by his Prophet, *Who so walketh in Darkness and hath no Light, let him trust in the Name of the LORD, and stay upon his GOD*. He speaks there, to poor, dejected, bewildered fainting Sinners, that were without any visible Consolation, and bids them *trust* in his *Name*; in effect assuring them, that they should that Way obtain suitable Relief. And this is what the whole Current of Scripture represents as a thing that may be depended on. We are assured that *the Name of the LORD is a strong Tower; the Righteous runneth into it, and is safe*. It is a secure Defence, in which we may be as safe as in an impregnable Fortress. The Knowledge of *GOD* would be lost, and altogether without effect, if it did not produce *Trust*: And still the more fully and distinctly his *Name*

Name is known, (if the Heart be but suitably impressed) the more is He *trusted*. They that *know* Him to be a GOD of infinite Wisdom, cannot but *trust* Him much farther than they can see Him: For they will discern that *unerring Judgment is before him*, and therefore *will trust in him*. They¹³ that *know* Him to be a GOD of Almighty Power, cannot but be free to confide in Him, though Creature-confidence should fail them, and they have nothing else to *trust* to. Thus Good King *Jehosaphat*, and his Subjects, when in compassed with great Troops of enraged Enemies, cried out, *O our GOD, we have no Might against this great Company that cometh against us, neither know we what to do, but our Eyes are upon Thee.* They were presently for casting themselves upon GOD for help. They also that *know* Him to be a GOD of infinite Grace and Goodness, cannot but *trust in Him*, even though *He slay them*; as the Good Man declares he was resolv'd¹⁴ to do. And such also as know Him to be a GOD of inviolable Truth and Faithfulness, cannot but rejoice in his Word of Promise, and rest upon that, though Performance may be deferred, and intermediate Providences may seem to contradict it. Thus *David* being called of GOD to quit his private Station, and take upon him the regal Dignity, comply'd; and having a great Variety of Divine Promises given him to animate him, bore up courageously: And yet when the Time of their full Accomplishment drew near,

1 Sam.
xxx. 6.

Psalm
xxx. 5.

he found himself beset with Difficulties on all hands, and could discern no way of Escape : But we are told, that though all things about him, had a threatening Aspect, he encouraged himself in the **L O R D** his **G O D**. And they that know **G O D** to be the Father of Spirits, a Father that dieth not, may and will freely *Trust* their Souls in his Hands, and commit them to his Care, when their Bodies are laid in the Dust ; crying out with the Psalmist, *Into thine Hands we commit our Spirits, thou hast redeemed us, O Lord God of Truth.*

1 Sam.
xvii. 37.

2 Cor. i.
10.

I C A N N O T perceive we have any occasion to wonder at this, since the Knowledge of **G O D** and his **N a m e** is accompanied with Experience, which is a great Encouragement to *Trust*. We may plainly perceive it was so in *David's Case*, who being able to say, *The L O R D bath delivered me out of the Paw of the Lion, and out of the Paw of the Bear*, could the more freely say, *He will deliver me out of the Hand of the Philistine*, when he was to engage with *Goliab the Giant*. And in like manner *St. Paul* being able to say, that **G O D** had delivered him from a great and terrible **D e a t h**, and that **H e** did still deliver, could add with the more **C h e a r f u l n e s s**, *in whom we trust that He will yet deliver us*. And indeed, the being acquainted with the Experiences of the **Saints** that are recorded in the **S p i r i t u a l S c r i p t u r e s**, and the wonderful Deliverances, Supports, and Succours that have been afforded them in their most disheartning Straits and Distresses,

stresses, together with the like Experiences of the Saints of GOD in succeeding Ages, that have either lived before us, or in our own Times ; and the recollecting any Experiences of our own, of the same kind, especially of any Appearances of GOD in our Favour at critical Seasons, when we had otherwise been exposed and reduced, has a mighty Aptness to excite and confirm our *Trust* in GOD, and make it steady. Such things as these very sensibly convince us, that GOD is a *Refuge in Times of Trouble*, as He is styled in the Words just before my *Text*, and on that account very fit to be *trusted*.

AND here we may do well, distinctly to consider, the *Nature* of this Religious *Trust*, its *Opposites*, its *Object*, the *Rules* that are given us, by which to regulate it; the *Influence* which the *Knowledge* of the *Name* of *God* may be conceived to have upon it; together with the *Fruits* and *Effects* which we may expect it will produce: All which I will touch upon briefly. And

1. As to the *Nature* of this *Trust* in God, it is a resting in his Goodness, and quietly expecting from Him whatsoever is needful and fitting. 'Tis a firm relying upon his Benignity, for the good Things both of this World and another. 'Tis a *casting our* Psal. lv. *Burthen upon Him*, a *casting all our Care upon* 22. *Him*. A committing ourselves freely to ¹ Pet. v. Him, without questioning either his Care ⁷. or Tenderness, his Ability or Readiness to

relieve or help us. *Faith* in *God* is a believing all his Reports and Discoveries: And *Trust* in *Him* is an Acquiescence of Mind in his Management and Disposals. Such is the make of our Minds that we must have somewhat to lean upon as our Support, on which we can repose ourselves. And when we fix on the Great and Blessed *God* in this Case as our Support and Stay, 'tis then, and then only, that we can be truly said to *put our Trust in Him*.

2. The *Opposites* of this *Trust* in *God*, are *Diffidence* on one hand, and *Presumption* on the other. *Diffidence* is opposite to *Trust* in *God*, because in a Time of Distress and Difficulty it is for casting *God* off and disregarding *Him*. Thus the great *Lord of Samaria*, slighted *God's* Promise by his *Prophet*, of great and sudden Plenty, after pinching Want and Scarcity. He could not tell how to think there could be such a Change as that that was spoken of, even though the *LORD* should open the *Bottles of Heaven*, and so was over-run with *Distrust*. And we are also told of *King Abaz* that when he was informed that *Syria* was confederated with *Ephraim*, he knew not how to behave himself, but *his Heart was moved*, and the *Heart of his People*, as the *Trees of the Wood are moved with the Wind*. Both he and they were at their Wit's end, gave up all for gone, and concluded it a vain thing to go to make any Resistance. So also the *People of the Jews*, when they had been long in the *Captivity of Babylon*, despaired

2 Kings
vii. 2.

Isa. vii. 2.

despaired of Deliverance, and cried out,
*Our Bones are dried, our Hope is lost; we are Ezekiel
cut off for our parts.* In these Cases there ^{xxxvii.}
was nothing like *Trust* in *God*. But then ^{11.}
a rash presuming upon Divine Help, is as
opposite to this *Trust* as *Distrust*; and a
tempting *God*, is to the full as blame-
able as a *Distrusting* Him. And yet this is
what many may be very justly charged
with, and that in more ways than I can
now stay to reckon up. Poor *Peter* was
wretchedly self-confident, and that way a
great Tempter of *God*. Exalting himself
above others, his Cry was this, *Though all
Men should be offended because of thee, yet will
I never be offended,* and so he neither watched
nor prayed: And *God* left him to him-
self, and he sadly exposed himself, and be-
trayed his Weakness. And we have had
many such Instances.

Matth.
xxvi. 33.

3. THE Object of our *Trust* should be the
Blessed *God*. He is All-sufficient; and
upon Him may we in all respects securely
repose ourselves. He has all Things in
Him and belonging to Him, that can be
supposed requisite to render him a proper
Object of our chief *Trust* and Confidence.
For in Him there is an admirable Con-
currence, of perfect Wisdom and Know-
ledge, to understand our Conditions, and
what may be most suitable to us, and most
proper to relieve and help us; and of un-
questionable Goodness, Love and Faithful-
ness, to be concerned for us, and to take
all needful Care of us: As also of Almighty
Power,

Power, to relieve and succour us, let our Circumstances be what they will ; and of Eternal Continuance, which teaches not only to us, but to those also that come after us, and that to all Generations. And I must confess, I cannot see what more we can desire in Him in whom we should put our *Trust*. And,

4. As to the *Rules* given us, whereby to regulate our *Trust*, they are various, but plain and rational, and none of them (as far as I can perceive) liable to any just Objection.

WE are to put our *Trust* in GOD, and not in the Creatures of any sort. To *trust* in them is the ready way to be *deceived*, because it is a *Trusting in Vanity* : And if we do that, we are told beforehand, *Vanity shall be our Recompence*. The Creatures can neither answer our Expectations, nor supply our Wants : And therefore if we *Trust* in them, vexatious Disappointments will be all that we shall get by it. The closer we cleave to them, the less shall we be disposed for *Trust* in GOD : There is therefore hardly any thing can be mentioned, against which we are warned with more Earnestness in the Word of GOD, than we are against putting our *Trust* in any of them. We must not (as many do) *Trust*

Ps. xx. 7. in Chariots and Horses : But should remember the Name of the LORD our GOD : We must

ib. xliv. 6. not *Trust* in our Bow, nor should we expect that our Sword will save us. We must not

ib. xlix. 6. *trust* in our Wealth, nor boast ourselves in the multitude

multitude of our Riches. We are to *Trust in Ps. cxviii.* the L O R D , and not put *Confidence in Man*, 8, 9.

no not even in Princes, who are the most significant amongst Men, and the most capable of doing us either Good or Harm.

We must not *Trust in our Friends*, or put *Confidence in our Guides*. We should remember Mic. vii. 5.

that the *Israelites* were blamed for trusting Isa. xxxi. in the *Egyptians*; and it is said to be in 1, 2, 3. vain that Help was expected from them, who were but a *Staff of Reed*. We must not Ezekiel put our chief *Trust* in any Man whatever; xxix. 6, 7. for the Prophet cries out, *Cursed be the Man* Jer. xvii. that *trusteth in Man*, and *maketh Flesh his Arm*. 5.

And the royal Psalmist agrees, saying, *Put Ps. cxlvii. not your trust in the Son of Man, in whom there is no Help*. We are to *Trust in G O D* alone, and joyn no others with Him.

A N D then, we are also to *put our Trust in G O D at all Times*, which is positively insisted on. We should *Trust Him from our Youth*; Ib. lxxi. 5. and also when we are advanced in Years, as *David* did. We should *Trust in G O D* in Ver. 9. Prosperity, or else we should soon be moved: And we should *Trust Him* also in Adversity, and when Things are at the lowest with us; rememb'reng He has stiled himself a *Refuge and a Strength, and a present Help in time of Trouble*. And nothing that our Circumstances can have attending them need herein discourage us. *Though, Hab. iii. as the Prophet expresses it, the Fig-tree should not blossom, and there should be no Fruit in the Vines; though the Labour of the Olive should fail, and the Fields should yield no Meat; though the Flocks should be cut off from the Fold, and there*

there should be no Herd in the Stalls: i. e. Though there should be an utter Failure of sensible Creature-comforts, and not only the Delights, but even the necessary Supports of Life should be withdrawn; yet still, we should *Trust in the LORD*, and rejoice in the *God* of our Salvation. We should *Trust in God* not only when Things run smooth, and our Spirits are elevated, but also when they are depressed. Thus

Ps. lvi. 3. did *David*, who stuck not to say, *What time I am afraid, I will Trust in thee*. But we should at the same time remember, that we are to *Trust in God* in the faithful-Discharge of our Duty. We, as we are ad-

monished, should *Trust in the LORD, and do Good* at the same time. We should *Trust in Him* and use all proper Means that are within our Reach, for our own Relief, looking up to Him for his Blessing. It would be utterly a vain thing, for a Countryman to pretend to *Trust God* for a Crop, without either Plowing or Sowing: Or for a sick Man to pretend to *Trust Him* for restoring Health, and yet take no Physick nor use any Remedies.

We should *trust in the LORD*, in *all Cases*; For Relief in all *Dangers*, and for a Supply of all *Wants*. We should rest on Him in all *Dangers* whether of a *Spiritual* or *Temporal* Nature. In all *spiritual Dangers*, and when we are ever so sorely tempted, we should cast ourselves upon Him for Help, set ourselves to make Resistance, and rest ourselves upon Him for sufficient Grace. And in all *temporal Dangers*, let our Circumstances

stances be ever so threatening, we should commit ourselves to Him, who has declared, that his Angel encampeth round about them that Ps. xxxiv. fear Him, and delivereth them; and that none of them that trust in Him shall be desolate. We Ver. 22. should also Trust in Him for a Supply of all our Wants, whether spiritual or temporal. Under our spiritual Wants we should therefore be the more ready to put our Trust in Him, because He has promised that He will give Luke xi. his Holy Spirit, to them that ask it; and declared that unto him that bath, shall be given. Matth. Under our temporal Wants also, be they of xxv. 29. one kind or another, we should put our Trust in Him, who has declared that there is no Want to them that fear Him; and that Ps. xxxiv. they that seek Him shall not want any good thing. 9, 10. We should Trust in God for ourselves; and for those also that are to come after us. We should not only commit all our Personal Concernments to Him, but should also leave our Fatherless Children with Him, who has given us his Word, that He will Jer. xlix. preserve them alive; and we should encourage our Widows also to Trust in Him.

We may farther also observe, that we are to Trust in the whole Name of God, without leaving out any part of it. We should trust in his Mercy; trust in his Word; Ps. iii. 8. trust on his Arm: And we should also Trust Ib. cxix. in Him intensely, and with all possible 42. Application, even with our whole Hearts. Isa. li. 5. And we should Trust in Him to perpetuity; and never be weary, never give out. Prov. iii. We should Trust in the L O R D for ever; for Isa. xxvi. D that 4.

that in the Lord JEHOVAH is everlasting Strength. And these are the chief *Rules* which the Sacred Scriptures give us, for regulating our *Trust in GOD*, in which the main of Practical Religion very plainly lies. And now,

5. As to the *Influence* of the *known Name* of *GOD* upon this *Trust*, that is very easily discernible. For as He is the only proper Object of our chief *Trust*, so by our not *trusting* in Him, we should deny Him the Honour that is due to those Divine Excellencies that He has clearly discovered, and so shew, that whatever we may pretend, we do not rightly *know his Name*. And then we may also observe, *Pf. xlviij. 10.* that *David* cries out, *According to thy Name, O God, so is thy Praise.* No farther will He be honoured by any, than his *Name* is *known* and owned by them: But so far, they cannot fail of honouring and magnifying Him, and that by putting their *Trust* in Him, as well as by other pious and religious Actions. And then,

6. *THE Effects* of this *Trust* in *GOD* are truly Glorious: For this settles and fixes the Heart. A Good Man's *Heart* is *fixed*, *Trusting in the L O R D*. Left to himself, such an one is apt to be unhinged, and confounded, and drawn this way and that at every Turn, like other Men, that have nothing to give them solid Satisfaction: But *Trust* in *GOD* composes and quiets, and makes all easy. *No evil Tidings*

Tidings of any sort then need terrify. And therefore the Prophet cries out, *Thou wilt Isa. xxvi. keep him in perfect Peace, whose Mind is stayed 3. on thee, because he trusteth in thee.* And this may easily be accounted for. For by putting our *Trust* in *God*, we in effect ingage Him to take a special Care of us. Men of Worth, commonly reckon themselves concerned not to fail such as depend upon them; and we may be assured 'tis much more so with *God*. He reckons his Honour at Stake in the Case, and will not fail to act accordingly. And then, our very *Trust* in *God*, gives us a fresh Claim of Interest: And we find *David* makes that Use of it, crying out, *O thou, my God, save thy Servant that trust- eth in thee.* And withal, there is no Duty Psalm lxxxvi. 2. of a more quieting Nature than that of a Religious *Trust* in *God*. It delivers from those carking Cares, that are an oppressive sinking Load, and are apt to gnaw our Hearts. Let us but *trust* in *God*, and we may live at our Ease, and need be *careful for nothing*; and shall have this only to mind, that *in every thing, by Prayer Phil. iv. and Supplication with Thanksgiving, we let our 6. Requests be made known unto God.* And this leads me to,

III. THE *Third Step* in the *Text*, which is the *seeking God*, which is indeed naturally consequent upon *putting our Trust in Him*. We find them joyned together by *David*, who cries out, *Trust in Him at Ps. lxii. all Times ye People, pour out your Hearts be- 8.*

fore Him; GOD is a Refuge for us: By which he in effect intimates, that if People did trust in Him, they would not fail of pouring out their Hearts before Him; and the more they did pour out their Hearts before Him, the more they would still be disposed to trust in Him; and that the finding GOD to be a suitable Refuge, might very well encourage in both. And indeed, we may easily observe, that the more GOD is trusted, the more will He still be sought unto. If we firmly Trust in GOD, we cannot but seek Him, by serious fervent Prayer, and also by Care to approve ourselves to Him, in the whole Course of our Conversation.

LET us search ever so long, we shall not be able to find any such Method in one Case or another, for Relief and Help, as to seek it from GOD by hearty and serious Prayer, joyned with the Trust fore-mentioned. We are therefore charged to

Ephes. vi. 18. pray always with all Prayer and Supplication in the Spirit: And the People of GOD are Ps. xxiv. 6. called a Generation of Seekers, and that has ever been their true Character. They seek GOD and his Face, GOD and his Strength, call upon his Name, and offer up their Supplications to Him upon all Occasions. They do not barely utter Words, but they pour forth their very Hearts before Him. Abhorring all undue Methods for Relief, unto the GOD of Heaven do they look up for Help and Succour, and they do not go without Success.

Success. *They look unto Him and are lightened, and their Faces are not ashamed. They cry unto the L O R D in their Trouble, and He delivereth them out of their Distresses;* ^{Ps. xxxiv. 5. Ib. cvii. 6.} which Saying is repeated again and again, on purpose that it might impress the more. *Your Heart shall live that seek G o d,* says ^{Ib. lxix.} David: And he declares very positively, ^{32.} that *they that seek the L O R D shall not want any good thing.* ^{Ib. xxxiv. 10.}

ALL of us, Sirs, have lost G o d, and are separated from Him by our Sins: And we must seek Him, and endeavour to regain his Favour, through the Mediator provided, by true Repentance, and serious Prayer, that so being united to Him by Faith, we may enjoy his constant Help, and be able to rejoice therein. And wherever G o d gives an Heart to seek Him, it is a Sign that He is ready to be found, and to afford his Favour, and become a Refuge and Helper. But then if we would herein succeed, we must seek ^{Ib. cxix. 2, 10.} Him with our whole Hearts. Thus did David; and the same must we do. We must seek Ver. 45, G o d, and his Precepts: And even while we are seeking Him, should take Care to do what we know to be most pleasing to Him.

As for the Wicked, they do not seek G o d or his Favour; they act as if they neither needed nor valued Him: And therefore 'tis said of them by the Prophet, that *they shall not prosper.* And 'tis ^{Jer. x. 21.} fixed

fixed as a Brand on King *Asa*, that under
 2 Chron. a threatening Disorder, *he sought not unto the*
 xvi. 12. *Lord*. But if we desire to find his Help
 when we are in Trouble, let us *seek* to
 Him with all possible Earnestness. And
 if we know any thing of Him, we may
 know that He is both able and ready to
 save and help. *Seek ye the Lord*, says
 Isa. iv. 6. the Prophet, *while He may be found, call ye*
upon him while He is near. For we need
 not doubt of his Readiness to regard
 such as humbly and seriously call upon
 Him. He is nigh unto all such; and He
 has given us this as his standing Rule and
 Measure, *Ask and it shall be given you, seek*
 Matth. *and ye shall find: Knock and it shall be opened*
 vi. 7. *unto you*. And so I come to

IV. THE fourth and last Step in the Text, which relates to the Security we have as to GOD's not forsaking, such as thus put their Trust in, and seek Him. The Royal Psalmist gives this in as the Matter of his own Experience, that seeking GOD, he had not been forsaken by Him. And he at the same time records it as his Observation in the Case of others, that continuing to seek GOD humbly and diligently, he had not known that they had been forsaken. And this is what we may all of us very safely depend upon, that GOD never did, and never will, disown or desert such as duly seek to, and trust in Him. He may afflict them, and he often does, but then 'tis for their Profit, and He will not leave them helpless or comfortless.

Though

Though at some certain Seasons he may sorely try them, and seem as it were to hide His Face from them, yet will He graciously remember and visit them, and with everlasting Mercies will He gather them. And GOD's known and tried Faithfulness to His People from Age to Age, may herein support our Confidence. 'Tis not barely here and there one of them that has this way, obtained Relief, but it may be safely affirmed that there never were any that *sought* GOD in earnest, but they have found sooner or later, that He has succour'd them in their Distress. And this from one Age to another has been the truly good Man's sheet Anchor, that GOD has not ever been known to leave those wholly destitute, who made their Applications to Him by Faith and Prayer.

BUT then we may observe, that in this Respect, there is a great deal more meant in the *Text*, than is expressed. When it is said, *thou L O R D hast not forsaken them that seek Thee*, the meaning is, Thou hast mercifully heard, and powerfully deliver'd, and helped and saved them. For it was a common Way with the *Hebrews*, by such a sort of Denial as this, the more strongly to affirm, the contrary to that which was denied. Thus the Prophet says, *A bruised Reed shall be not break*; 'tis meant Isa. xlii. that he will greatly strengthen it: And 3. when 'tis added, *the smoaking Flax shall be not quench*, 'tis meant, He shall cherish it greatly. So here, *Thou L O R D hast not forsaken*,

saken, that is, Thou hast maintained and upheld, supported and saved, such as have sought and trusted in Thee. This is such a fixed Method and Measure in GOD's Management, that it may safely be depended on. All other Persons may forsake us, even they that love us the most ten-

Ps. xxvii. 10. derly; as Fathers and Mothers, which is the particular Instance mentioned: And all

other Things also may forsake us, even those which we have the greatest Value for, and are apt to expect the most from: They may prove broken Reeds; and when we go to lay Stress upon them, may pierce instead of relieving us; and in a little time, they most certainly will prove altogether useless to us, and intirely leave us: But if we are hearty Seekers of the LORD, he won't forsake us. His Nature won't let him do it. He must cease to be what he is, and change his Name, before he can forsake those that seek Him. Neither will his Promise allow him to do it: And therefore we may safely say, he neither can nor will do it. He gave forth his Promise long since to his Servant Joshua in

Josh. i. 5. those plain Words, *I will not fail thee, nor forsake thee*: And we find them by the Apo-

Heb. xiii. 5. stle, in his Epistle to the Hebrews, as much and as directly apply'd to all his Servants without Exception, as if each of them had them imediately addressee to himself. And we have assurance of the same Thing ver-
y often repeated. Thus 'tis declared,

² Sam. xxii. 31. *The LORD is a Buckler to all them that trust in Him*: And such a Buckler as fails them not.

not. *None of them that trust in Him shall be* Ps. xxxiv.
destitute. Blessed is the Man that maketh the ^{22.}
LORD his Trust. They that trust in the LORD ^{Ib. xl. 4.}
shall be as Mount Zion, which cannot be re- ^{Ib. cxxvi.}
moved, but abideth for ever. Who so putteth ^{1.}
his Trust in the LORD shall be safe. And ^{Prov.}
he that putteth his Trust in me say's GOD, ^{xxix. 25.}
shall possess the Land, and shall inherit my holy ^{Isa. lvii.}
Mountain. And if after all, this should fail, ^{13.}
I cannot perceive how there would be
any thing that could be certain. And for
that Reason, I cannot perceive that it
needs to be any farther dilated on.

AND this Text that I have thus plainly
set before you, at the Request of my Good
Friend deceased, who has for a Number
of Years laboured in the Word and Doctrine
among you in this Place, will I conceive
help you to his true Character, and pre-
sent you with his Picture in Miniature,
so as effectually to preserve his Memory,
though he is gone from you. For I must
confess it is my Apprehension, that these
few Words of the Psalmist, *They that know*
thy Name, will put their Trust in thee; for
thou LORD, hast not forsaken them that seek
thee, as they were the Sum of this Good
Man's Experience in his whole earthly
Course, so do they express the very in-
ward Sense of his Soul, as far as Stand-
ers by could judge concerning it. For he
was evidently one that knew GOD, and
endeavoured all his Days to improve in
that Knowledge: He had a very awful Sense
of his Name; and by Choice, and with
E great

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great Delight and Seriousness he made it the chief Business of his Life, to make this **G O D** and his *Name* known to others. He so *knew G O D*, and his *Name*, as to put his *Trust* in Him, and make use of Him as his *Refuge*; and he was a great Encourager of others to do so too. He was betimes cast upon this **G O D**, and did not find any Desire or Need of a better Friend and Helper than He was. He had his Trials, Perplexities, and Distresses as he passed through the different Scenes of Life: He had his Personal and his Family Troubles and Exercises, and some of them were heavy, and so pressing, that several he used Freedom with can bear witness, they drew Tears from his Eyes, and Sighs from his Heart: But in and under all, 'twas still his way to put his *Trust* in the **L O R D**, and he never had Occasion to repent of his so doing. He had his Failures, Imperfections and Weaknesses; and at times he had also his Fears, and laboured under Discouragements: But the *Name of G O D* was his *strong Tower*, flying to which he found himself safe. He held on seeking **G O D** all his Days, and committing himself to Him, and He did not *forsake him*. **G O D** was pleased to favour him with his gracious Presence, direct him in his *Ways*, raise him up valuable Friends, carry him through his several Difficulties, and wonderfully to support his *Spirit*: He enriched him with his Grace, and owned him in his *Ministry*; disappointed his Fears, and exceeded his Hopes and Expectations; crowned him with

with his Loving-kindness and Tender-mercies, and made him an Ornament to his Function and Character, both living and dying. God did not *forsake* him when Nature declined, and his Strength wore away. But as he continued *trusting* in and *seeking* Him to the very last, so did He uphold him with his Arms, and cheer him with his Smiles ; and at length with everlasting Loving-kindness has He gathered him, and received him into his own Embraces. Behold, thus shall the Man be blessed, that *knows God's Name*, and *puts his Trust in Him*, and continues *seeking* his Face and Favour. He shall be followed with the rich Mercy of his Covenant God, and his End shall be Peace.

I AM not insensible, that I have already exceeded the usual Bounds, and yet am apprehensive that some farther Account of the Deceased may be expected, and will not be disagreeable : And you may easily suppose it cannot be very difficult for me to give it, after near Forty Years Acquaintance with him.

His Father and Grandfather were both of them worthy Ministers of the Gospel : And he proving so valuable and useful a Man when thus descended, was one among many others, that helped to shew the groundlessness of that too common but ill-natured Charge, that none prove worse than those that spring from Ministers. His immediate Father Mr. Joseph Bennet, (after

whom he was named) was for the Sake of his Conscience ejected from the Living of *Brightling* in the County of *Sussex*, in 1662. He then thought himself obliged to adhere to the Cause of Reformation: And though in doing so, he was exposed to a variety of Difficulties, yet *knowing God's Name*, *he put his trust in Him, and sought the L O R D, and was not forsaken by Him.* He passed through the World with an unstained Character, and died in a good Old Age, in 1707. That Account of him which I have published *, was drawn up by this his Son, who always expressed a wonderful Veneration for his Father, on the account of his great Holiness, and remarkable Integrity. He asked his Judgment while he was living, upon all Occasions, (especially where his Conduct was of Consequence) and had a great Regard to it. He was also very respectful to his Mother, who yet survives, serving God in Solitude, in a very advanced Age; who as she has not been forsaken hitherto, continues looking for the Mercy of our Lord JESUS CHRIST unto Eternal Life.

HE was trained up in Grammar Learning, and Acquaintance with the Clasicks, under Mr. *Thomas Goldham* at *Burwash*, in the same County of *Sussex*, who was also ejected for his Nonconformity †, and was one of good polite Learning, and a considerable

* *Abridgment*, Vol. II. p. 681, † *Ibid.* p. 680.

considerable Reputation: And under him Mr. Bennet was a good Proficient.

WHEN he was fit for higher Studies, he lived as a Pupil with the Ingenious Mr. Charles Morton of Newington-Green, who after being ejected in Cornwall for his Non-conformity, and living for some time privately in the Country, spent twenty Years in keeping a private Academy †, and had a considerable Number under his Education, that have been since greatly Useful both in Church and State. He lived under his Roof for several Years; and I have heard several of his Fellow-Students freely own, his great Diligence, Application and Sobriety while he was among them. He would always speak of his Tutor Morton with great Respect and Veneration; and of his Fellow-Pupils, and the Course of his Studies there, with a singular Pleasure.

WHEN he was got through his Education, tho' he was well qualified for Service, yet he was put to his Shifts, and for some time at a loss for a Subsistence. His Father's Circumstances were so strait, that he was unable to support him: And there was at that time no Encouragement for Persons that had his Views. He was much solicited to conform, and fall in with the National Church Establishment,

† *Abridgment*, Vol. II. p. 144.

ment, and put those soft and favourable Glosses upon the Terms prescribed by the Law, as were made use of by many others: But tho' he studied the Matter carefully, and his Straits were sometimes pretty urgent, yet could he not upon the strictest Search be satisfied with that Method; and he cast himself upon Divine Providence. And he was not left destitute, but was for some time Assistant or Usher to Mr. *Thomas Singleton* *, who having been cast out of *Eaton* School for Nonconformity, was for many Years a celebrated School-master about this City. And when at length the Times would allow him, he apply'd himself to the Service of GOD, in the Work of the Ministry, which was what he all along intended.

HAVING preach'd for some Time as a Probationer, at *Stratford* in *Essex*, and some other Places, he at last after a strict Examination, and the Performance of proper Exercises, was together with Six † others of us, solemnly ordained in that Place of Worship, at little *St. Helens* in *Bishopsgate Street within*, that then belong'd to

* *Abridgment*, Vol. II. p. 841.

† The other Six besides Mr. *Bennet*, who were at that Time ordained, were Mr. *Thomas Reynolds*, Mr. *Joshua Bayes*, Mr. *Joseph Hill*, Mr. *Ebenezer Bradshaw* of *Ramsgate* in the County of *Kent*, Mr. *William King* of *Ramford* in *Essex*, and myself. And the Ordainers, were Dr. *Samuel Annesley*, Mr. *Vincent Alsop*, Dr. *Daniel Williams*, Mr. *Richard Stretton*, Mr. *Matthew Sylvester*, and Mr. *Thomas Kentib.*

to Dr. *Annesley*. And as this was the first Instance of a publick Ordination among the Dissenters in this great City, † after the taking Place of the *Act for Uniformity*, so have I particular Reason to remember it, as a very pleasant and comfortable, tho' solemn and awful Day, and I hope never to forget it.

I CAN-

† The Author of the History of King *William III*, (Vol. II. Pag. 158.) Speaking of the Design of a Coalition between the Church and the Dissenters, after the Revolution, for which that most certainly gave a very advantageous Oportunity, had there but been a suitable Disposition for it, says that *the Presbyterians did not a little contribute to exasperate the Convocation against them, having at this very time, (viz. in 1689) given Orders to near fifty young Students &c.* But for my Part, I both question the Truth of that Fact; and upon Supposition of its being true, cannot perceive how it could justify the Convocation, in that Resentment which the Historian mentions. I cannot believe it true in Fact, that near fifty young Students were ordained in 1689. Some few there might be about that time ordained, that had waited long for an Opportunity for that purpose: But those Things were then managed very secretly, and no Numbers were ordained at once, or with many present. But supposing it to have been true, that there were such a Number about that time Ordained, why should the Convocation be *exasperated*? Was it not better for them to be ordained, than to continue Preaching without any Orders? And would it not have been as easy for the Matter to have been accommodated in their Case, as in the Case of those from whom they received Ordination? Must the People among whom these Young Candidates then officiated, continue without the Sacraments, till the Convocation though

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A Funeral Sermon for

I CANNOT for my part but think it a very remarkable Providence, and I am inclined to believe most of you when you consider it, may think it so too, that when there were Seven of us that Day Ordained together, (one of which Number died in a little time after *) the other Six have continued now for near Thirty-two Years together, at work in GOD's Vineyard, I hope not altogether unprofitably. But now the Knot is broken, and Mr. *Bennet* is gone from us, and has received his

Quietus:

thought fit to bring Matters to an Issue? Nay did not the Body of the Convocation from the very first, plainly discover an utter Unwillingness to yield to any Abatements or Alterations? If then they were exasperated because these Candidates were not free to wait longer, its a shrewd Sign they had not the Peace of the Church much at Heart: The more's the Pity!

However at the time when Mr. *Bennet* and the rest of us were Ordained in 1692, as the Bishops with all their Moderation, neither would nor could admit us into the Ministry, without such Subscriptions and Ingagements, as (after our utmost Consideration) appeared to us ensnaring, so was it also sufficiently evident, that there was then no remaining Thought of any thing like a Coalition. And therefore if any Churchmen were exasperated at our Proceeding, it must be because it was a Grievance to 'em, that we had a Legal Toleration to dissent from 'em; and while we were obliged in Conscience to do so, were not either for living without Ordinances, or for encouraging Persons that were illiterate, and unqualified, and wholly unordained, to take upon them to be, and to act as Ministers: And so it must manifest them to be real Bigots, if they were exasperated.

* Mr. William King of Rumford, died in September 1695.

Quietus : And whose turn will be next, we none of us know. The L O R D fit us for it ; and make us more Useful in the mean while.

M U C H about the time of his *Ordination*, Mr. *Bennet* was chosen and fixed in stated Work, by a Congregation of Dissenters at *Newington-Green*, where he had before had the main part of his Education. There he was Fellow-Labourer with good old Mr. *William Wickins* *, who was well known in and about this City, where he was ejected and silenced. That worthy Person was then just worn-out with Age and Labour, and at length fell asleep in the L O R D, in *September 1699*. And upon Occasion of his Decease, Mr. *Bennet* preached a suitable Sermon, from *Acts xiii. 26.*

For part of his time at *Newington-Green*, Mr. *Bennet* and Mr. *Joseph Cawthorn* †, who was stated Preacher to a Congregation in *Newington Town*, were much concerned together in their Work, with mutual Indearment and Respect, and as entire Confidence as there could have been between

Father

* See *Abridgment*, Vol. II. p. 34. But I have a farther and much larger Account of him in my *Continuation*, that will be shortly published.

† He is little more than mentioned, *Abridgment*, Vol. II. p. 435. But I have a farther Account of him in my *Continuation* : And both this and the last Article, I was furnished with by Mr. *Bennet*.

A Funeral Sermon for

Father and Son: And Mr. *Bennet* did the last friendly Office for him also, in a Funeral Discourse, from *Psal.* xxxvii. 37, on *March 9, 1706.*

UPON Mr. *Timothy Rogers*'s being disabled from constant Work, (though he is still living, a singular Monument of the Goodness and Grace of God,) Mr. *Bennet* became fixed Assistant to Mr. *John Shower*, who was for several Years a burning and shining Light in this Place of Worship which was erected for him at your great Expence, and an eminent Blessing to this City. The World has been already told, that Mr. *Shower* declared a very particular Satisfaction, in having a Person of so much Judgment, Prudence, and Goodness, his stated Fellow-Labourer *. And his Labours were also acceptable to worthy Mr. *Brown* that succeeded him. How far you of this Society and Auditory profited under them, you yourselves are best able to say, and I leave it to your own retired Thoughts and Consideration. I must confess I think it will very well beccome you to consider seriously of it now upon his Removal: And that the rather, because you are most certainly as accountable for your Conduct under his Ministry another Day, as under the Ministry of any other that you have had spending his Pains amongst you. But there is one thing that I think it not improper

* *Mr. William Tong's Life of Mr. John Shower*, p. 72.

improper to take notice of, and I can do it with a great deal of Pleasure: And that is the Kindness which you of this Congregation have shewn to this Good Man, in the Close of his Life. I can assure you from what I myself had from him, as he lay upon his Sick and Dying-bed, that this was what he was not a little affected with: And for this, I in his Name, and the Name of his Family, and also in the Name of his Brethren in the Ministry, by whom he was generally esteemed and respected, take this Opportunity to return you publick Thanks. And to this I shall add, that I can assure you, it not a little rejoices me, to hear of, and from some among you, that what they saw of GOD in our Deceased Friend, in the Visits which they made him as his End drew near, has left such advantageous Impressions behind, as they hope will never wear out, but help to make them value serious Religion, and Faithful Gospel Ministers, more than ever. This is most certainly for the Glory of GOD, and is a good Prognostick, and cannot but yield Comfort upon Reflection. And could it have been foreseen, I am very well satisfied, it would have yielded a truer and a more raised Pleasure, to him that is now at Rest in the L O R D , than the Prospect of any Kindness which you may yet have in your Thoughts to shew to those whom he has still left behind him, though he was not without Concern for them, and *trusted* G O D with them.

I AM abundantly satisfied that he was one that really deserved all the Kindness you could shew him. For he was a Man of Good Learning and strict Piety, and taught by his Example, as well as by his Doctrine. He was very remarkable for his Humility, and Modesty; an Israelite indeed, in whom there was no Guile. He was regularly zealous for Orthodoxy, and to the full as zealous for Christian Charity: And without this, tho' the Head may be found, the Heart may be rotten, and a mere tinkling Cymbal. He was a very solid Preacher; and well furnished for the private Parts of Ministerial Service. He had not that Vivacity in his Delivery which some others are remarkable for: But his Discourses were judicious. He was a Scriptural Preacher, which with me I confess is a great Commendation. He was a *Nonconformist* upon Principle and Judgment, and when he had a near Prospect of Death, declar'd freely to me his great Satisfaction in being so: But then he was one of great *Moderation* and very much against the running things to Extremity. King *Charles the Second's Declaration* †, turned into a Law, (with

† There were two Declarations of King *Charles's*: The one at *Breda* before his Restoration, dated April 14, 1660: And the other at *Whitehall* after his Restoration, dated October 25, 1660, entitled, his Declaration to all his loving Subjects, concerning Ecclesiastical Affairs. The last of these is the Declaration I mean. It is

(with free Liberty left to a few that might still remain dissatisfied) I dare venture to say, would have brought him into the Church, as it would have done our Fathers before us. And when this has upon many Occasions been declared so publickly, and with all possible Frankness, 'tis amazing to me what some Men mean, when they so often cry out, these Dissenters are such a sort of People, as that there is no knowing what will satisfy any Number of them.

HE was one that loved the Image of GOD wherever he saw it: And that acted as much upon that Principle, that *the Kingdom of GOD is not Meat and Drink, but Righteousness, and Peace, and Joy in the HOLY GHOST*, as most Men I have ever known.

HIS last Illness began in the Month of October. His last Sermon, (as I suppose many of you well remember) was preach'd upon those Words, *Glory to GOD in the highest, on Earth Peace, Good-will towards Men:* And when he had done, he said, that he thought that a good Subject to end with. But he has not been useless since he has been confined. When he could no more come to the Pulpit, he preached in his Chamber,

is to be met with at large in the *Compleat History of England*, in Folio, Vol. III. p. 225, 226, &c. And it is by the Compiler of that *Compleat History*, said to be, *A Pattern to Posterity, whenever they are heartily disposed to restore the Discipline, and heal up the Breaches of the Church.*

Chamber, and from his Bed, to his Friends and Acquaintance, Brethren in the Ministry and Fellow-Christians, that Visited him in great Numbers. All were much edified, by his pious Breathings, and heavenly Aspirations. It was a very refreshing thing to see him in so Christian, composed, and resigned a Frame. He had not (as he told me) his Raptures or Ecstasies, but he had an humble though steady *Trust*, and a comfortable Hope through Grace. And most certainly, Sirs, GOD was with him, and did not forsake him to the last. He continued seeking Him till he expired; and he did not seek in vain. At length he fell asleep in the LORD, on Febr. 21. in the Sixty-first Year of his Age: And GOD enabled him to finish well.

AND I can tell you, he had to the last, a great Concern upon his Spirit for the People of Old-Jewry. He in particular, heartily blessed GOD for your Unanimity in your late Election of a Pastor, and took that as a comfortable Indication, that GOD had merciful Purposes still to serve amongst you, which I hope the Event will fully answer.

AND now for a Close of my whole Discourse, I only move that what we have at this Time heard, may stir us all up to endeavour to get a right Knowledge of GOD, and of his Name, and to be therein continually making progress. Let us endeavour so to know Him, as to put our

our *Trust* in Him; and shew that we do so, by our diligently and constantly *seeking* Him. Thus doing, we may depend upon it, that we shall not be *forsaken* by Him: Nay he will *cherish* and *embrace* us, *relieve* and *uphold* us. This has been the common *Experience* of the *Saints* in all *Agés*, and it is so *still*, and as much so now as ever. So that if persisting in this *Course*, we should *miscarry*, and be left *desolate*, we should be the very *first Persons* that ever had any *just Ground* or *Occasion* for such a *Complaint*. And why we should *disturb* ourselves with any such *Apprehension* or *Fear*, I cannot *imagine*. The known *Name* of *God* may herein *rebuke* and *check* us. That is the *ver* *ry same* that it was, and *changes not*. Let us then with *David* cry out, *O how Ps. xxxi.*
*great is thy Goodness which thou hast laid up*¹⁹.
for them that fear Thee; which thou hast wrought
for them that trust in Thee, before the Sons of
Men: And with the *Consideration* and *Thoughts* hereof, let us *hearten*, and *animate*, and *encourage* ourselves and one another, both *Living* and *Dying*.

F I N I S.



By the same Author.



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